

Lesson Unit 10: Buddhist Concept of Mind

Learning Outcomes:

At the completion of the lesson, students will be able to

- Explain that what we called mind in Buddhism is a mind-complex consisting of a diversity of mental functions
- Explain the mental functions represented by the terms *citta*, *mano*, and *viññāṇa*.
- Explain the connection between mind and matter
- Explain the interconnection between consciousness and psycho-corporeality (*nāma-rūpa*).

Explain the description of mind and mental factors in the Theravāda Abhidhamma

Student Activities:

- Read each of the Readings/notes carefully and underline/ highlight the key words and concepts.
- Also go through the slides of the PowerPoint presentation.
- Draw a mind-map around the main topic linking the key words and concepts that you have underlined or highlighted in the readings/notes showing their relationship to the main topic and also to each other
- Read the quoted passages and be familiar with the textual explanations on mind
- Listen to/read the lecture on mind and matter and write down your comments in a paragraph.

For your journal entries, write detailed accounts on the following: *citta*, *mano*, *viññāṇa*, *nāma*, *nāmarūpa*, *cetasika*

Reading:

Mind

Citta, *manas* and *viññāṇa* are three terms that the suttas frequently employ referring to the mind or the mental aspects and operations. Among them, *citta* represents that aspect of mind that mainly accumulates and carries kammic potentials and that, by such potentials activates *viññāṇa*. It also represents affective contents and functions that, for the most part, condition one's character. *Manas* is the sense faculty by which one performs mental activities under the influence of the passive properties of *citta*. *Viññāṇa* which is activated by the contents and functions of both the passive *citta* and the active *manas*, is both the rebirth linking factor and the conscious awareness in sense perception. It is also the fifth of the five personality aggregates. Both *viññāṇa* and *manas* denote the mind's cognitive and sensory functions.

viññāṇa

Etymologically the prefix *vi-* of *viññāṇa* has the meaning of Latin *dis-* as in *dis-cernere*, or in such Latin rooted English nouns as *distinction* and *discernment*. As the prefix *dis-* entails some sort of separation, the prefix *vi-* in *viññāṇa* seems to connote the distinct sense of subjective awareness that accompanies and thus distinguishes itself from every objectively appearing object of consciousness. *Viññāṇa* is a factor of pure discriminative awareness whereby the empirical subject not only discerns objects from objects, but also discerns any given object from itself. Therefore, *viññāṇa* (the pure act of discerning) distinguishes itself from its ever flowing companions, the discerned. This function is also evident from the Buddhist etymological meaning presented at SN III 87: "And why monks, do you say *viññāṇa*? It discerns (*vi-jānāti*),

monks, therefore it is called *viññāṇa*. What does it discern? It discerns sour and bitter, acid and sweet, alkaline and non-alkaline, salty and non-salty." Thus *viññāṇa* is the act of discerning objects. This is one function of *viññāṇa*. The other function is that it is the rebirth-linking factor. What follows is an examination of various sutta passages to exemplify these two important operations of *viññāṇa*, while also demonstrating that *viññāṇa* has no independent existence apart from *nāma-rūpa* (psycho-corporeality), and that it cannot be understood as the sole discerner or as the rebirth-linker. It is not the soul or atman of the individual described in the Upanishads as the doer (*kartā*), enjoyer (*bhoktā*), all perceiving person (*sarvānubhū puruṣa*) and eater of food (*annada*). As depicted in the suttas, *viññāṇa* is a conditioned factor; rather an aggregate, that could be compared to a stream which, as conditioned thing, continues while being subject to change.

Manas

As defined at MN I 52-3, *manas* is clearly a sense organ analogous to the five senses of eye, ear, nose, tongue, and body. Just as one sees through eye and hears through ear, so one knows things through *manas*. Consciousness together with *manas* and the mental images comes to generate *manas*-consciousness. Therefore, *manas* is a sense faculty, and *manas*-consciousness is an operation of consciousness based on *manas* and mental images. Hoffman clarifies this relationship between the two in following terms: "here the relationship between *viññāṇa* and *manas* is one of genus to species: *manas* is a type of *viññāṇa*, the part of the person's awareness which has to do with thinking." Thus, *manas* is a sense faculty in its own right and *manas*-consciousness is a function of consciousness based on that sense faculty. It must also be noted that both *manas*-consciousness and consciousness as a whole function also being perfumed by *citta*. It seems possible to consider *manas* as the mental portion of the brain together with its activities. However, it is depending on psycho-corporeality that the sense base of *manas* along with other sense bases arises, and that it is with the cessation of psycho-corporeality, the sense base of *manas* and other sense bases cease. At MN I 52, *manas* is named as one of six bodies of communication (*phassakaya*). *Manas* functions just like the other senses. For instance due to the arising of six sense bases, the six sense contacts that include *manas*-contact arise, and with the cessation of sense bases, *manas*-contact also ceases together with those of others.

Citta

Citta, which represents the passive mental operations in terms of accumulating and accumulated memories and karmic forces, has another word form known as *ceta*. Both derive from the same verbal root *cit* (to think): *cit* > *cint* > *cinteti* (v) > *citta* (nt. N); *cit* > *cet* > *ceteti* (v) > *ceto* (nt. N). Etymologically, then, both are past participles, meaning 'thought', and they are used in the suttas referring to the same psychical and emotional operations. The main focus of the Buddhist spiritual path is *citta* for it is the source of bondage as well as the source of liberation. The primacy of *citta* in the Buddhist religion is widely noted. Karunaratne, for example, says: "if *citta* is the cradle and vehicle of bondage and misery (*dukkha*), it is also the means and locus of full enlightenment (*sambodhi*) and emancipation (*Nibbāna*)." Again, Guenther writes: "The importance of *citta* – attitude – whether it tends to become involved in *saṃsāra* or whether it tends to find its fulfillment and expression in *Nirvāṇa*, is the key to the Buddhist philosophy and psychology."

Considering, perhaps, its importance to Buddhist soteriology, the suttas make a clear distinction between individual and his *citta*. One can observe and identify not only one's *citta*, but also, though in some cases, *cittas* of others. One can change and transform one's *citta*. Johansson says, "there is frequently a clear distinction between 'me' and 'my *citta*'" As recorded at MN I 218-9, Sāriputta once said: "The monk who brings *citta* under his control, not him under

the control of *citta*, could live switching whatever attainments of dwelling he wishes to live, for example, in the morning one attainment, at noon another, and in the evening another, just as a king changes his clothes as he wishes: in the morning one dress, in the evening another, at night another." As passage at MN I 206 also makes a clear distinction between oneself and one's *citta*. It is said that to have a peaceful living one must put aside one's own *citta* conforming it to *cittas* of others. People living in such a peaceful setting are like having many bodies with one *citta*. The following passage at MN I 511 also identifies I and my *citta*: "For a long time indeed I have been defrauded, deceived, and cheated by this *citta*, for I have been collecting corporeality, feeling, perception, formations, and consciousness. Conditioned by this collection there was growth in me."

In this context, Johansson observes correctly that "here *citta* is made responsible for all the false values and activities that keep the paṭiccasamuppāda development going." Thus *citta* is made responsible for human behavior, for with its karma-formations and defilements, *citta* disturbs physical, verbal, and *manas*-activities. It distorts sense perception by bringing to it such ego notions as I, my and mine. At SN I 39, worldly person is depicted as a victim of his *citta*. The world is led and carried away by *citta* and craving towards either the continuation of rebirths or the ending of rebirths. It is the mastery of *citta* that transforms worldly persons into conquerors of the world. Enlightened ones know how to control and guide their *citta* without allowing *citta* to guide them. As *citta* of the worldly person consists of worldly contents, it always quivers when that person confronts the world.

The worldly person's *citta* is often scattered and unsettled due to its negative and defiled contents and functions. As recorded in the suttas, there are many defiling factors of *citta*, which affect all aspects of person's behavior. Among them, greed, hatred, and delusion are the basics. As stated at AN I 156-8, worldly person who is afflicted with greed, hatred, and delusion always thinks harmfully and he misbehaves physically, verbally, and mentally towards himself and others for he knows not how to bring benefits to both. In addition to these three, at MN I 36-37, the following sixteen impediments of *citta* are found: covetousness, malevolence, anger, malice, hypocrisy, spite, envy, stinginess, deceit, treachery, and obstinacy. In the Upakkilesasutta at MN III 161-2, the Buddha explained how he had got rid of some forms of defilement even before starting his religious practice that led him to the cultivation of concentration. Among them are found skeptical doubt, lack of proper attention, sloth and torpor, distress, too much energy, too feeble energy, perception of diversity, and being too intent on material shapes. The corrupt nature of *citta* is often described in the suttas metaphorically. In his study of *citta* in the suttas, Karunaratne describes the morally unwholesome *citta* as: being sick, corrupt, stained, depraved and impure, obsessed, longing, eager, greedy and unsteady, unbalanced, disturbed, agitated and shaken, clinging, sticking, slow, sluggish and dull, difficult to direct on a steady course, wavering, wandering, straying, and confused, debased, low, beaten, afflicted, upset and unhinged, defiled, corrupt and tarnished, malevolent, swerving, swaying, staggering and deviating, and bound and fettered." These words also describe the general character of the person.

For the practitioner it is important to understand one's character, the current state of *citta* as it is the criterion for judging one's present predicament as well as future destiny. If one's *citta* is defiled he is definitely a worldly person; if it is completely and permanently pure he is a liberated saint (SN III 151). The corrupt *citta* paves the way for beings to be born in lower realms; similarly, the pleasant *citta* makes it possible for beings to be born in higher realms (AN I 8-9). It must be noted here that even though Buddhism identifies the nature of *citta* as the deciding factor in the process of rebirth, it is *viññāṇa* perfumed by *citta* that acts as rebirth-linking factor.

In sum, *citta*, *manas* and *viññāṇa*, though notionally, can separately be identified on the basis of their specific mental functions, though the three are aspects of the same mind. *Citta* is impregnated with positive and negative qualities, and it always perfumes the nature of *manas* and consciousness. In this way, the nature of *citta* determines the nature of *manas* and consciousness. Therefore, the Buddhist spiritual path often deals with *citta* in order to eradicate both its negative and positive passive contents progressively because purification and freedom of *citta* becomes the purification and freedom of the whole individual. Perhaps, it is because of this that the Abhidhamma tradition chose the word *citta* and its related word *cetasika* to represent all of the mental functions and factors.

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Notes

Mind in Buddhism is a mind-complex consisting of a variety of mental functions represented by the words: *viññāṇa*, *Manas*, *Citta*, *Nāma*

Five Aggregates (*Khandhā*)

- A living person is of **five** functional groups:

(1) Material body (2) feeling (3) perception (4) formations (5) consciousness.

Or **three** functional parts:

(1) Material body, (2) psyche, and (3) consciousness.

Or **two** functional parts (1) psycho-Material body and consciousness.

The experience of the commoner is always a case of **five-holding-aggregates**. His entire 'being' is the totality of these five. **For example**, when the commoner has feeling, that feeling would be in combination with the consideration that **the feeling is 'for me.'** (= for 'I')

- MN –Mulapariyaya Sutta:

The *Puthujjana* **perceives x as x**.

Perceiving x as x, **he conceives x** (= x is that which concerns 'I').

He conceives in x (= x gets endowed with the concept 'I'; 'I' is not just an idea, it refers to something concrete 'I').

He conceives from x (= 'I' is something separate from x; more attention on 'I').

He conceives x is for me (= x is for this 'I'; x is mine)

He delights in x.

These conceiving of 'I' and 'mine' are **latent tendencies** (*anusaya*); no deliberate effort is made to conceive 'I' and 'mine'; but it is **intentional**. With every experience we are in the process of I-making and mine-making.

Matter (*Rūpa*)

Matter consists of four primary elements (*mahābhūta*):

- (1) **Paṭhavi** - earthly, persistent, solid

- (2) **Āpo** - watery, cohesive
- (3) **Tejo** - fiery, maturing
- (4) **Vāyo** - airy, moving, windy

And **the matter that is by holding the four primary elements (upādāya rūpa)**

= **material objects** (both internal (= material body) and external) that the individual considers to be for me and mine.

"Monks, the four primary elements are the cause, are the condition for the manifestation of the aggregate of Material body."

The Holding Aggregate of Material Body (*rūpa-upādāna-kkhandha*)

"Whatever matter, monks, be it past, present or future, internal or external, gross or fine, inferior or superior, far or near, is with cankers (*sāsavaṃ*), has to do with holding (*upādānīyaṃ*) – that is the holding aggregate of matter.

- The matter is something that we become conscious of. Beyond our cognition we cannot talk about matter.

Matter exists being cognized by us.

The matter gets a footing in existence by being present in some form, or by appearing in some form (as sight, sound, smell, touch etc).

The question: "Where indeed, venerable sir, these four primary elements finally cease?" is a meaningless question.

The proper question to be asked is: **"Where do these four primary elements get no footing?"**

= Where do they not appear? Where do they not become phenomenal?

The answer is: **They get no footing where consciousness (=existence) has ceased.**

DN I, 223: "Where do the four primary elements completely dissolve?"

The Buddha first corrected the question to: "Where do the four great elements not have a firm footing? Where do the discriminations of long and short, small and big, good and bad disappear? Where do Psyche and Matter completely dissolve?"

"Where Consciousness is not perceptible, is infinite, is totally given up, there the four primary elements do not find a firm footing; there discriminations vanish; there with the cessation of Consciousness, both Psyche and Matter completely dissolve."

Nāma and Citta

Psyche (*nāma*) consists of (2) feeling, (3) perception, and (4) formations, which are also the functions of *Citta*.

Feeling and perception are called activities of *citta* (*citta-saṅkhāra*)

Formations are willing intention, conscious effort, mental force, deliberation or *cetanā* (= *citta* in action = karmic action).

Craving (a collective term for defilements) abides in *citta*, and it is by craving that the entire personality is held together.

All these defilements come under formations (= the psycho-material body).

Thus the three aggregates that constitute psyche also constitute the functions of *citta*.

So psyche = *citta* (identical?)

Psyche (*citta*) also affects the material body.

Psyche (*Citta*) and Consciousness

The functions of psyche (*citta*) create, influence, direct, and disrupt the activities of consciousness.

Consciousness and Psyche function mutually supporting each other

"Consciousness depends on Psycho-material body and Psycho-material body depend on Consciousness."

There is a difference between *Citta* and Consciousness.

All cognitive contents and functions are represented by Consciousness and *Manas*.

Consciousness and *Manas* operate perfumed by the content of *Citta*/ formations/ Psycho-material body.

Consciousness and *Manas* partly depend on *Citta* because the two are directed and guided, rather perfumed by the contents of *Citta*.

If *Citta* is free from Craving, it affects Consciousness and *Manas*.

Citta/ Ceta

Citta* is impregnated with positive and negative qualities: lustful *citta*, hateful *citta*, deluded *citta*, scattered *citta*, composed *citta

The Buddhist spiritual path deals with *Citta* to eradicate both negative and positive passive contents of *citta* progressively.

The purification of *Citta* is the purification of the entire individual.

Citta represents passive mental operations of accumulating and accumulated memories and karmic forces (=seeds).

Citta is the source of bondage as well as liberation.

One can observe and identify one's *citta* as well as others' *cittas*.

One can change and transform one's *citta*.

MN I, 218 (Sāriputta said):

The monk who brings *Citta* under his control, not him under the control of *Citta*, could live switching whatever attainments of dwelling he wishes to live, for example, in the morning one attainment, at noon another, and in the evening another, just as a king changes his clothes as he wishes: in the morning one dress, in the evening another, at night another.

MN I, 511: For a long time indeed I have been defrauded, deceived, and cheated by this *Citta*, for I have been collecting (clinging to) corporeality, feeling, perception, formations and consciousness. Conditioned by this collection there was growth in me.

SN I, 39: Worldly person is a victim of *Citta*.

Enlightened ones know how to control and guide their *Citta* without allowing *Citta* to guide them.

There are many defiling factors of *citta* which affect the person's behavior.

AN I, 156-7: Worldly person who is afflicted with greed, hatred, and delusion always think harmfully and he misbehaves physically, verbally, mentally towards himself and others.

M III, 100-3:

If a person were to arouse *citta* and develops it continuously, one day he could be what his *citta* is all about.

For instance, a person thinks that after death I might arise in companionship with the gods who have reached the sphere of neither-perception-nor-non-perception.

Then he fixes, resolves, and develops his *citta* for this.

These formations, this insistence of him, so developed and emphasized conduce to uprising there.

Consciousness

Any experience means being conscious of the other four aggregates.

I am conscious of matter (my body or external object or both)

I am conscious of feeling

I am conscious of perception

I am conscious of formations

I cannot be conscious of my consciousness

I am conscious of something = Something (a sight, a sound, a smell, a taste, a touch, or an image; pleasant feeling, unpleasant feeling, or neither-pleasant-nor-unpleasant feeling) **is present to me.**

Though we speak of **consciousness and objects** separately, they **are inseparable in experience.**

When someone sleeps he is conscious (his consciousness functions). That is why when we say 'wake up', he wakes up, after hearing the sound.

Consciousness is always associated with the material body; it is "fastened there, bound there" (*ettha sitaṃ ettha patibaddhaṃ*).

"Material body endowed with consciousness."

Consciousness (**viññāṇa**) has two main functions.

(1) It is the act of discerning objects.

SN III, 87:

Why do you say **viññāṇa**? It discerns/ is conscious of (*viñāṇāti*); so it is called **viññāṇa**. What does it discern? It discerns sour and bitter, acid and sweet, alkaline and non-alkaline, salty and non-salty?

Normal experience is multiple; in an experience there is seeing, hearing, etc. The experience is not confined to one faculty alone. **There are six kinds of consciousness** which arise dependent on six bases: eye, ear, nose, tongue, body, and mind (*manas*).

Eye-consciousness, ear-consciousness etc.

For example, Eye is that spherical lump of flesh in the world by which there is seeing of the world and conceiving of the world.

Manas

Manas is a sense organ/ faculty analogous to the five senses of eye, ear, nose, tongue and body.

One also knows things through *Manas*.

Manas-consciousness is the operation of Consciousness based on *Manas* and mental images.

MN I, 191:

When there is a situation where **internal Manas is not damaged**, where **external mental data come into focus**, and where **the appropriate bringing together**, then there is the appearance of the related section of Consciousness = **Manas-Consciousness**.

Manas-consciousness functions being **perfumed by Citta**.

SN IV, 164-5: The enlightened person knows things through the six senses including *Manas*. The attainment enlightenment means the **disappearance of defilements** from *Citta*. Not the disappearance of the six senses.

SN I, 16

The five strands of sensuality in the world become known to us through *Manas*. By abandoning desire in them one becomes free from suffering.

Manas is the forerunner, chief, and producer of phenomena = it is the forerunner, chief, and producer of the world of perception and conceptualization. The world we know is a world perceived, multiplied, and colored by the sense perception with *Manas* as its head.

- Second operation of Consciousness

(2) Consciousness is the rebirth-linking factor.

But Consciousness has no independent existence, apart from Psycho-material body (*nāma-rūpa*).

It is not the sole discernor or the rebirth-linker.

It is not the soul (doer, enjoyer, all perceiving person or eater of food) of the individual.

It is a conditioned factor; an aggregate; like a stream which, as a conditioned thing, continues while being subject to change

Consciousness and Psycho-physical body

Nalakalapa Sutta (SN II, 112-4):

Both Consciousness and Psycho- **material body** are neither self-created nor created by another; they are neither both self-created and created by another nor do they come into being without causes and conditions. They, like two bundles of reeds that stand one supporting the other,

exist depending on each other; so with the cessation/falling down of one, the other ceases/falls down.

This means Consciousness depends on the other four aggregates of **material body**, Feeling, Perception, and Formations.

SN III, 53-4:

Consciousness, if it gets a standing, persists by attachment to **material body**, Feeling, perception, or Formations, and that it comes to growth, increase, and abundance with one of these four as its object, as its platform, seeking means of enjoyment.

Apart from **physical body**, Feeling, perception, or Formations, it is impossible to show forth the coming or the going or the decrease or the rebirth of Consciousness or the growth or the increase or the abundance of Consciousness.

MN I, 53-4:

Consciousness arises with the arising of formations and it ceases with the cessation of formations, and again, with the arising of consciousness, psycho-Corporeality arises, and with its cessation, Psycho-Corporeality also ceases.

Consciousness comes to be and continues to exist because of formations that are conditioned by ignorance.

Formations (*Saṅkhārā*)

Formations (*saṅkhārā*)

- (1) Karmic formations
- (2) Ego-formations
- (3) Activity-formations
- (4) Sensory-formations
- (5) Vitality-formation

These volitional formations are interrelated and interconnected and they function with mutual support.

- Karmic Formations:

- (1) Meritorious (*puññābhisaṅkhāra*)
- (2) De-meritorious (*apuññābhisaṅkhāra*)
- (3) Imperturbable (*aneñjābhisaṅkhāra*)

SN II, 82-4: One conditions karmic formations due to ignorance, not knowing the path leading to Nibbāna.

When an ignorant produces meritorious formations, his Consciousness bends towards meritorious, and similarly when he produces de-meritorious formations, his Consciousness bends towards de-meritorious; when he produces imperturbable formations, his Consciousness bends towards imperturbable.

= Karmic formations direct one's consciousness.

When ignorance disappears and wisdom arises, Karmic formations do not occur; hence there is no act of grasping. By not grasping, Nibbāna is attained.

Such an Arahant does not condition meritorious, demeritorious or imperturbable formations, and as a result, Consciousness is not directed and it manifests not.

Thus, Psycho-Corporeality that depended on consciousness also disappears.

- Activity Formations

(1) Physical (*kāya-saṅkhāra*)

= Respiration or inbreathing and outbreathing

(1) Verbal (*vāci-saṅkhāra*)

= Reasoning/ reflection (*vitakka*) and investigation (*vicāra*)

(1) Citta (*citta-saṅkhāra*)

= Apperception and Feeling

These formations direct Consciousness.

- Ego-Formations

The forming of I, My, and Mine. They are known as Mental Proliferations (*papañca-saññā-sankha*). Each and every personality aggregates are subject to ego-formation.

SN III, 87: Ego-formation re-forms Corporeality as my Corporeality; Feeling as my Feeling; Apperception as my Apperception; Formations as my formations; Consciousness as my Consciousness.

Ego-Formations direct Consciousness.

- Sensory Formations

SN III, 60: Six kinds (*cetanā-kāya*)

(1) Conscious effort for sight (*rūpa-sañcetanā*)

(2) Sounds (3) Smells (4) Tastes (5) Touches, and (6) Mental images (*dhmma*).

Sensory Formations too guide Consciousness.

Thus, Consciousness comes to be and continues to operate in different forms due to these varieties of formations: meritorious, de-meritorious, imperturbable, inbreathing, out-breathing, reasoning/ reflection and investigation, apperception, feeling, conditioning of the five personality aggregates as I, my and mine, and conscious-exertion for six sense objects.

For the cessation of Consciousness, formations must be ceased. Consciousness that depends on formations is the most essential factor of life because it is on the basis of that both Psyche and Corporeality depend and grow.

Varieties of formations are the bases for varieties of operations of Consciousness.

Consciousness that is based on Karma-formations grows and flows like a stream from one life to another.

Consciousness that functions supported by physical, verbal and *citta*-activities is the life force without which a continuation of life comes to end or temporarily comes to end.

Citta-activities are feeling and apperception which are inner functions of consciousness by which one feels, perceives, and knows.

Feeling, perception and Consciousness are associated for what one feels one identifies, what one identifies one discerns.

One becomes conscious of the world and gets knowledge about the world through Consciousness that functions based on senses.

The worldly person misunderstands the five personality aggregates because of consciousness that operates colored by ego-formations.

With the attainment of enlightenment, the rebirth linking functions of Consciousness comes to cease. But Consciousness that functions based on sensory objects continue until that enlightened one's death.

Consciousness and Craving

Craving is a function of *Citta* and it links Consciousness with Psycho-Corporeality.

Craving is the will that leads to all forms of physical, verbal, and *Citta*-activities.

Consciousness is established on Psycho-Corporeality due to craving for Psycho-Corporeality.

SN III, 53-4:

If lust for body-element is abandoned, by that abandonment of lust the foothold of consciousness is cut off. Thereby there is no platform for Consciousness. (Likewise the other four elements including the Consciousness-element). Without that platform, Consciousness has no growth; it generates no action, and is freed; by being free it is steady; due to steadiness, it is cooled; owing to cooling, it is untroubled. Being untroubled, of itself is completely extinguished, so that one knows: "cut off is rebirth."

By not craving one could stop growth of Consciousness that connects one to a new birth.

SN III, 9-10: The elements of Corporeality, feeling, apperception, and formations constitute the home of Consciousness. Due to being lust-tied to each element, Consciousness is identified as the "home-haunter" (*oka-sārī*).

Tathāgata is a home-abandoner (*anokasārī*) for there is no home/craving for him.

Craving nourishes the growth of Consciousness. AN I, 223-4:

Consciousness grows with the help of Karma and craving. Karmic actions are the field, Consciousness is the seed and craving is the moisture.

There are three types of Karma: Actions that mature in the sensual realm/ form-realm/ formless-realm. The three realms are perceptible due to these types of karma.

"Of the individual who is fettered by craving and is obstructed by ignorance, and who is endowed with kamma type that matures in sensual realm (form-realm/formless-realm), consciousness becomes established in the sensual realm (form/formless realm).

When Consciousness establishes itself in one of the three realm, it is called *bhava* (becoming).

[in place of Consciousness, Will (*cetanā*) and Wish (*patthanā*) are being replaced in subsequent paragraphs that **that** Consciousness is a type of will or wish, and that it is awareness of one's existence.

A III, 400: The six internal sense spheres constitute one end of a fabric, the six external sense spheres the other end, and Consciousness is in the middle, while craving is the seamstress that stitches it into the arising of this and that form of becoming.

A III, 400: The six internal sense spheres constitute one end of a fabric, the six external sense spheres the other end, and Consciousness is in the middle, while craving is the seamstress that stitches it into the arising of this and that form of becoming.

Consciousness and Arahant

Consciousness (and also vitality and heat) is a necessary condition even for the living Arahants until their death. The Arahant's consciousness is undisturbed by the activities of *Citta* for *Citta* of the Arahant is free from defilements. With death, Arahant's Consciousness becomes non-perceptible (*anidassana*).

Consciousness persists when formations are there.

SN II, 65-6: "That which one intends, that which one plans to do, that which lies dormant and continually crops up – this becomes an object for the persistence of Consciousness. The object being there, there comes to be station of Consciousness; as a result, rebirth of renewed existence takes place in future.

Even if one does not intend and plans to do, and yet something lies dormant and crops up, this too becomes an object for the persistence of Consciousness ... whence birth ... takes place ...

But if one neither intends, plans to do, nor is anything lies dormant, hence nothing crops up, there is no becoming of an object for the persistence of Consciousness. This object being absent, there comes to be no station of Consciousness. Consciousness not being stationed not growing, no rebirth of renewed becoming takes place in future.

SN III, 70: When Consciousness contact pleasure, it goes after pleasure, falls into pleasure, and avoids pain. People therefore cling to and lust for Consciousness; due to clinging and lust, they engage; due to being engaged, they become defiled. This is the cause, this is the condition for being defiled. So people become corrupt due to causes and conditions.

When Consciousness faces pain, it goes after pain, falls into pain, and avoids pleasure. So people become disinterested in Consciousness; due to disinterest, they detach and due to being detached, they purify themselves.

Listening to the discussion

<http://www.vision.org/visionmedia/article.aspx?id=295>

Reading from Abhidhamma

***Citta* and *Cetasika* as Dhamma**

In the terms of the first truth, all formations (*saṅkhāra*) are transitory, painful and devoid of personality. The rule applies to all phenomena connected with the life and liberation of a person: the 5 aggregates (*khandha*), 12 bases of consciousness (*āyatana*) and 18 elements (*dhātu*).

However, to these ancient classification proposed in the canonical writings, the schools added a new one embracing all the elements of existence (*dhamma/dharmas*) distributed into two groups:

- Conditioned *dhamma*, i.e. those arising from causes and subject to becoming

Unconditioned (*asaṅkhata*) *dhamma* unaffected by the process of causality.

The Theravadins drew up a list of 82 *dharmas*:

- 81 *saṅkhata*, conditioned
- 1 *asaṅkhata*, unconditioned.

The *saṅkhata dhamma* are classed in three categories:

- *rūpa*, corporeality
- *cetasika*, mental factors

citta, thought.

(1) *rūpa*

rūpa includes everything material in the universe, in all 28 *dhamma*:

- The 4 *dhātu*, primary elements: earth (*paṭhavi*), water (*āpo*), fire (*tejo*), and wind (*vāyo*), whose characteristics are respectively solidity, liquidity, heat and movement.
- 24 derived phenomena, distributed in the following way:

(1-5) Five physical sense organs (*indriya*) constituting the internal bases (*ajjhātika āyatana*) of consciousness: organs of the eye, ear, nose, tongue and body.

(6-10) Five material sense objects (*visaya*) constituting the external bases of consciousness (*bāhira āyatana*): form or appearance, sound, odour, taste and the tangible.

(11-12) Sexual characteristics: femininity (*itthi-indriya*) and masculinity (*purisa-indriya*).

(13) *Hadayavatthu*, the heart, as the physical foundation of mental processes.

(14-15) Corporal and vocal intimations (*viññatti*), in other words, gestures and words which manifest externally and materially the reasoned and voluntary actions from which they derive and with which they are associated.

(16) Physical vitality (*rūpajīvita*)

(17) Space (*ākāsa*) as the limit of physical bodies.

(18-20) Three physical properties: lightness (*lahutā*), softness (*mudutā*) and workableness (*kammaññatā*).

(21-23) The three characteristics of the *dhamma saṅkhata*: development (*upacaya*), continuity (*santati*) and old-age-and-impermanence (*jarā-aniccatta*), mentioned in the old Suttas (AN I, 152) by the names of arising (*uppāda*), disappearing (*vaya*) and stability-change (*ṭhitassa aññathatta*).

(24) Material nutriment (*āhāra*).

(2) *Cetasika*

The 52 *cetasika*, psychical, mental factors derived from the thought (*citta* or *viññāṇa*) to which they are concomitant. They are classed in 3 categories:

- 25 morally good (*kusala*) *cetasika*: faith (*saddha*), etc.

- 14 morally bad (*akusala*) *cetasika*: mental delusion (*moha*), etc.

13 morally indeterminate (*avyākata*) *cetasika*, the quality of which depends on the nature of the thought with which they are associated. The first 7, contact (*phassa*), etc., are common to all conscious action; the last 6, reflection (*vitakka*), etc., are peculiar (*pakiṇṇaka*) to special states of consciousness.

(3) *Citta*

Citta is pure thought, consciousness or the state of consciousness; it is synonymous with *manas*, mind, and *viññāṇa*, consciousness.

- In normal life, thought never appears alone, but in conjunction with other *dharmas*: material *dharmas* which serve it as organs and objects, mental *dharmas* or states of consciousness which immediately precede it.
- It is comparable to a river which flows continuously and the waters of which are ceaselessly renewed.
- For Buddhists, the material *dharmas* and mental factors which collaborate with thought constitute so many autonomous and separate elements.
- The 3 characteristics of the conditioned *dharmas* accompany thought and determine its arising, duration and disappearance, but without becoming merged with it: these are external elements and not mere properties. The mental factors have this superiority over material *dharmas* in that they determine the karmic value of thought and mark its progress on the path of deliverance.
- The Theravadins differentiate 89 states in all in which consciousness can be found because of its association with mental and psychic factors. These states of consciousness, called *cittāni*, appear sometimes as good (*kusala*), sometimes as bad (*akusala*) through association with one of the 3 unwholesome roots, greed (*lobha*), hatred (*dosa*) or delusion (*moha*), finally, sometimes as morally indeterminate (*avyākata*) as mere results of action (*vipāka*) or as independent functions (*kiriya*). They embrace all levels of life from the World of Desire (*kāmadhātu*) and its five destinies to the 4 stages of the Buddhist path, passing through the World of Subtle Matter (*rūpadhātu*) and the World of Formlessness (*arūpadhātu*).

In this system, important though the action of physical *dharmas* and mental factors is, it is thought that is central and determines the process of re-becoming. Hence, the Theravadins endeavored to specify its functions. They distinguished in consciousness 14 activities called *viññāṇakicca*:

14 *viññāṇakicca*

1. *Paṭisandhi*, consciousness at the moment of returning to existence. This does not pass from the previous to the present one, but comes into existence by virtue of conditions incurred in the past existence: actions, volitions, propensities, objects, etc. An echo reverberated by a mountain is not the cry made by the passerby, yet it would not occur if no cry had been made. In this process, there is neither identity nor difference: thought at the time of rebirth is not the same as thought at the time of death, but is derived from it. Similarly, butter is not milk, but without milk there would be no butter.

2. Bhavaṅga, the subliminal consciousness which immediately succeeds the *paṭisandhi* and reproduces its object as a result of voluntary action, performed in the preceding existence and memorized immediately before death.

3. Āvajjana, advertence. When a material object reaches the field of the senses, it acts upon the organs and provokes a reaction from the subconscious. Immediately the "mind" element (*manodhātu*) or "mental consciousness" element (*manoviññāḍhātu*) emerges from the subconscious and notes the presence of an object.

4-8. Dassana, vision, etc. A visual, auditive, gustatory, olfactory or tactile sensation, resulting from a good or bad action, is experienced by the corresponding sense. Nonetheless, if there is seeing and hearing, there is still no consciousness of what is seen or heard.

9. Sampatīcchana, reception. The object perceived by the senses is "received" by the "mind" element (*manodhātu*).

10. Santirana, investigation. The object received by the mind is "investigated" by the "mental consciousness" element (*manoviññāḍhātu*).

11. Votthapana, determination. The object investigated is mechanically "determined" by the "mental consciousness" element.

12. Javana, swift perception. The object thus determined is correctly grasped or known by one or other state of consciousness.

13. Tad-arammana, identification. The known object is identified and registered. Once the operation is complete, consciousness is lost in the *bhavaṅga* or subconscious.

14. Cuti, the thought at the moment of death. It interrupts the stream of the subliminal (*bhavaṅgasota*), but conditions the appearance of consciousness of the return to existence (*paṭisandhi*).

The Abhidhammic Concept of Mental Factors

The aim here is to examine how in the Abhidhamma the term *cetasika* that was originally found in the Nikāyas in the literal sense of mental as opposed to the physical came to denote one of the four classes of ultimate elements of existence.

In early Buddhist texts, the individual is analyzed into five aggregates or five types of ultimate realities. Matter, feeling, perception, mental formations, and consciousness form the five. In the Abhidhamma, feeling, perception and mental formations form a separate class of ultimate realities; while the matter and the consciousness forming two other separate classes of ultimate realities. Thus, in the Abhidhamma, there are four categories of ultimate realities: consciousness, mental factors, matter and Nibbāna, the last being the only unconditioned reality.

Ultimate realities are things that exist by reason of their own intrinsic nature. They are the final, irreducible components of existence, the ultimate entities which result from a correctly performed analysis of experience. They are the ultimate objects of right knowledge.

The mental factors are mental states that arise along with consciousness performing diverse functions. Mental factors cannot arise without consciousness, nor can consciousness arise completely segregated from the mental factors. The two are functionally interdependent. However, *citta* is considered primary for the mental factors assist in the cognition of the object depending upon consciousness, the principal cognitive element.

There are 52 mental factors. The aggregates of feeling and perception form two mental factors, and the aggregate of mental formations mushrooms into 50 mental factors.

The classifications of mental factors are an outcome of scholasticism.

The word *cetasika* first occurs as an adjectival form in the singular in the literal sense of mental (*cetasika*) as opposed to the physical (*kāyika*). D II, 306, M III, 287-8, S V, 209, A I, 81, 157.

In the suttas, there is no technical distinction between *citta* and *cetasika*. It is in the Paṭisambhidāmagga (p.84) that such a distinction has been made for the first time.

The mental factors that are found in the Abhidhamma classification are treated in the suttas under the term dhammas, denoting objects of mind. It should be noted that the term dhammas has been used in the suttas in a wide variety of meanings.

It seems that when the term dhamma came to denote all objects of mind and matter alike, the early Buddhists founded the term *cetasika* when referring only to the mental factors. The Abhidhammikas adopted this term to represent all mental object both sensuous and non-sensuous.

The Anupada sutta (M III, 25-26) could be considered the earliest literary source on the theory of *cetasikas*. In this sutta, it is shown that Sāriputta, as explained by the Buddha, through his introspective awareness in meditation brings to light a wide variety of mental states: "Herein, monks, Sāriputta, aloof from pleasures of the senses and unskilled states of mind, enters on and abides in the first meditation which is accompanied by initial and distinctive thought, born of aloofness, rapturous and joyful. And those mental states which belong therein, namely, initial thought (*vitakka*), discursive thought (*vicāra*), rapture (*pīti*), joy (*sukha*), one-pointedness of mind (*ekaggatā*), impingement (*phassa*), feeling (*vedanā*), perception (*saññā*), will (*cetanā*), desire (*chanda*), determination (*adhimokkha*), effort (*virīya*), mindfulness (*sati*), equanimity (*upekkhā*), and attention (*manasikāra*) are uninterruptedly set up by him: known to him these states arise, known to him they persist, known to him they disappear. He comprehends thus: Thus indeed states that have not been in me came to be; having been they pass away. He, not feeling attracted by these states, not feeling repelled, independent, not infatuated, freed, released, dwells with a mind unconfined. He comprehends: There is greater freedom further on" (M III, 25).

It is obvious that the factors that the Abhidhamma classifies under *cetasika* are found scattered in the Nikāyas under a wide variety of categories such as *khandha*, *āyatana*, *dhātu*, *indriya*, *bala*, *nivāraṇa*, *samyojana*, *kilesa*, *mūla*, *jhāna*, *magga* and *brahmavihāra*. These categories were found to be subjective and limited in scope. Hence, a better term to constitute all mental factors was required.

The Dhammasaṅgaṇī (p. 9ff) specifies the mental factors that arise in each of the 89 types of consciousness. In the discussion of the first type of good consciousness of the desire realm (*kāmāvacara kusala citta*), 56 mental faculties are given. However, the repetitions of factors make them many, otherwise only a total of 29 are found in connection with the various types of consciousness.

The Kathāvatthu also discusses the mental factors in different types of consciousness, but it mentions only 18 mental factors. This supports the fact that there was no definite agreement on the number of mental factors even at the time when Kathāvatthu was compiled.

It is in the Abhidhammavatara of Buddhaghosa, believed to be a contemporary of Buddhaghosa, the list of 52 mental factors was found. These 52 have been accepted as the orthodox number in the Theravāda tradition, though later works do not always in agreement on what these 52 are.

According to the Abhidhammatthasaṅgaha, there are 13 mental *cetasikas*: 7 universals (*sabbacittasādhāraṇa*) found in every *citta*, and 6 particulars or occasionals (*pakiṇṇaka*) found only in some states of *citta*; 14 *akusala cetasikas*: 4 universals found in every *akusala citta*, and 10 particulars found in some *akusala citta*s; 25 *sobhaṇa cetasikas* of good and purity: 19 universals of good, 3 of abstinence, 2 of unlimitedness, and 1 of wisdom.

The universal neutral *cetasikas* (*sabbacittasādhāraṇa*) arise in all types of *citta*. They are contact (*phassa*), feeling (*vedanā*), perception (*saññā*), volition (*cetanā*), one-pointed-ness (*ekaggatā*), life-faculty (*jīvitindriya*), and attention (*manasikāra*).

52 mental factors (*cetasika*)

Seven Universals (*sabbacittasādhāraṇa*)

- 1 *Phassa* – contact
- 2 *Vedanā* – feeling
- 3 *Saññā* – perception
- 4 *Cetanā* – volition
- 5 *Ekaggatā* – one-pointed-ness
- 6 *Jīvitindriya* – life faculty
- 7 *Manasikāra* – attention
- Six Particulars (*pakiṇṇaka*)
- 8 *Vitakka* – initial application
- 9 *Vicāra* – sustained application
- 10 *Adhimokkha* – decision
- 11 *Viriya* – energy
- 12 *Pīti* – zest
- 13 *Chanda* – desire
- Fourteen *akusala cetasika*
- 14 *Moha* – delusion
- 15 *Ahirīka* – shamelessness
- 16 *Anottappa* – fear-less-ness of wrong
- 17 *Uddhacca* – restlessness
- 18 *Lobha* – greed
- 19 *Diṭṭhi* – wrong view
- 20 *Māna* – conceit
- 21 *Dosa* – hatred
- 22 *Issā* – envy
- 23 *Macchariya* – avarice
- 24 *Kukkucca* – worry
- 25 *Thīna* – sloth
- 26 *Middha* – torpor
- 27 *Vicikiccha* – doubt
- Twenty-five *sobhaṇa cetasika*
- 28 *Saddhā* – faith
- 29 *Sati* – mindfulness
- 30 *Hiri* – shame
- 31 *Ottappa* – fear of wrong doing
- 32 *Alobha* – non-greed
- 33 *Adosa* – non-hatred
- 34 *Tatramajjhataṭā* – neutrality of mind
- 35 *Kāyapassaddhi* – tranquility of (mental) body

- 36 *Cittapassaddhi* – tranquility of consciousness
- 37 *Kāyalahutā* – lightness of the (mental) body
- 38 *Cittalahutā* – lightness of consciousness
- 39 *Kāyamudutā* – malleability of the (mental) body
- 40 *Cittamudutā* – malleability of consciousness
- 41 *Kāyakammaññatā* – wieldiness of the (mental) body
- 42 *Cittakammaññatā* – wieldiness of consciousness
- 43 *Kāyapaguññatā* – proficiency of the (mental) body
- 44 *Cittapaguññatā* – proficiency of consciousness
- 45 *Kāyujjukatā* – rectitude of the (mental) body
- 46 *Cittujjukatā* – rectitude of consciousness

Three Virati –abstinents

- 47 *Sammāvācā* – right speech
- 48 *Sammākammanta* – right action
- 49 *Sammājīva* – right livelihood

Two appamanna – illimitables

- 50 *Karunā* -
- 51 *Muditā* -

Amoha - Non-delusion

- 52 *Paññindriya* – wisdom faculty

Reading from a popular Theravāda Master

Mind and Matter (*Nāma-rūpa*)

"What is mind? No matter. What is matter? Never mind."

According to Buddhism, life is a combination of mind (*nāma*) and matter (*rūpa*). Mind consists of the combination of sensations, perceptions, volitional activities and consciousness. Matter consists of the combination of the four elements of solidity, fluidity, motion and heat.

Life is the co-existence of mind and matter. Decay is the lack of co-ordination of mind and matter. Death is the separation of mind and matter. Rebirth is the recombination of mind and matter. After the passing away of the physical body (matter), the mental forces (mind) recombine and assume a new combination in a different material form and condition another existence.

The relation of mind to matter is like the relation of a battery to an engine of a motor car. The battery helps to start the engine. The engine helps to charge the battery. The combination helps to run the motor car. In the same manner, matter helps the mind to function and the mind helps to set matter in motion.

Buddhism teaches that life is not the property of matter alone, and that the life-process continues or flows as a result of cause and effect. The mental and material elements that compose sentient beings from amoebae to elephant and also to man, existed previously in other forms.

Although some people hold the view that life originates in matter alone, the greatest scientists have accepted that mind precedes matter in order for life to originate. In Buddhism, this concept is called 'relinking consciousness'.

Each of us, in the ultimate sense, is mind and matter, a compound of mental and material phenomena, and nothing more. Apart from these realities that go to form the *nāma-rūpa* compound, there is no self, or soul. The mind part of the compound is what experiences an object. The matter part does not experience anything. When the body is injured, it is not the body that feels the pain, but the mental side. When we are hungry it is not the stomach that feels the hunger but again the mind and its factors, makes the body digest the food. Thus neither the *nāma* nor the *rūpa* has any efficient power of its own. One is dependent on the other; one supports the other. Both mind and matter arise because of conditions and perish immediately, and this is happening every moment of our lives. By studying and experiencing these realities we will get insight into: (1) what we truly are; (2) what we find around us; (3) how and why we react to what is within and around us; and (4) what we should aspire to reach as a spiritual goal.

To gain insight into the nature of the psycho-physical life is to realize that life is an illusion, a mirage or a bubble, a mere process of becoming and dissolving, or arising and passing away. Whatever exists, arises from causes and conditions.

Quoted from What Buddhists Believe
by Venerable K. Sri Dhammananda Maha Thera